SURAH OF AL-JINN

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SURAH OF AL-JIN

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THE CONTENT

- THE REFERENCES
- THE BACKGROUND
  - WHO IS THE JIN?
  - Key Features of Jinn in Islam
  - 65 Prophetic Commentary on the Qur'an
  - Surah Al-Jinn's Explanation of Jinn
  - Conclusion
- THE AYAT IN DETAILS
- THE EXERCISES

THE REFERENCES

1. Sahih al-Bukhari 4921 - Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)) - كتاب التفسير - Sunnah.com - Sayings and Teachings of Prophet Muhammad (

THE BACKGROUND

WHO IS THE JIN?

In Islam, Jinn (الجن) are supernatural beings created by Allah from "smokeless fire" (نَارِ السَّمُومِ, nāri-s-samūm), as mentioned in the Quran (Surah Al-Hijr 15:27). They are distinct from humans and angels and have free will, meaning they can choose between good and evil, just like humans.

Key Features of Jinn in Islam:

1- Creation & Nature

- Made from smokeless fire (Surah Al-Rahman 55:15).
- Invisible to humans, but they can see us (Surah Al-A‘raf 7:27).
- Can take different forms, including human or animal shapes.

2- Free Will & Accountability

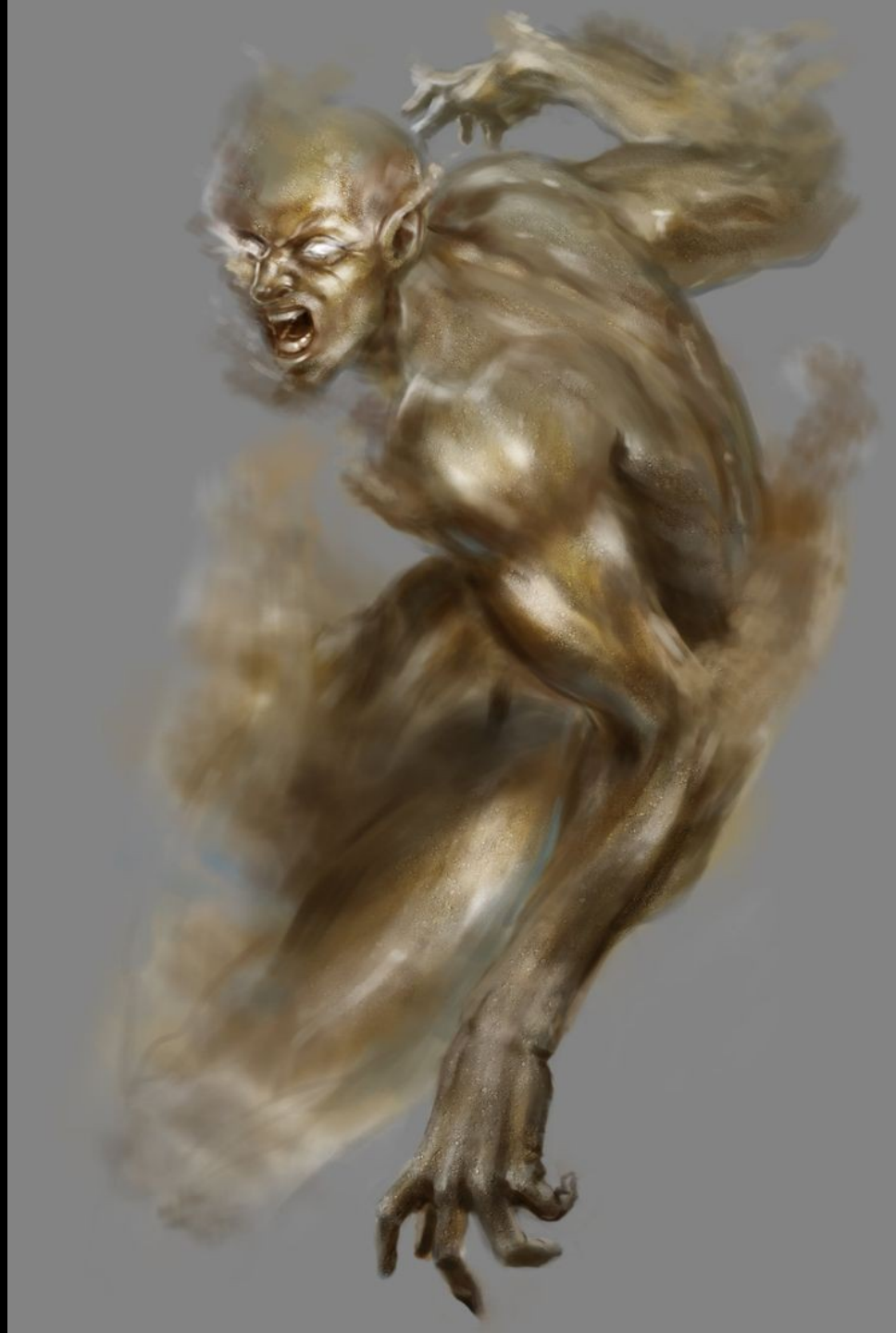
- Like humans, Jinn have free will and will be judged on the Day of Judgment (Surah Al-Jinn 72:14-15).
- Some Jinn are believers (Muslims), while others are disbelievers (Shayatin, devils).

3- Types of Jinn

- Believing Jinn: They worship Allah and follow Islam.
- Disbelieving Jinn (Shayatin/Devils): They reject Allah and mislead humans (Surah Al-Nas 114:4-6).
- Iblis (Satan): He was a Jinn who refused to bow to Adam and was expelled from Paradise (Surah Al-Kahf 18:50).

4- Jinn’s Abilities & Limitations

- They can move quickly, travel long distances, and have some supernatural abilities.
- Some Jinn used to try to listen to the secrets of the heavens, but Allah blocked them with meteors (Surah Al-Jinn 72:8-9).
- They cannot overpower humans unless humans invite them or fall into their traps (e.g., through magic or seeking help from them).



5- Interaction with Humans

- Some Jinn try to mislead humans by whispering evil thoughts.
- They can possess people, but Islam provides protection through Quranic recitations (e.g., Ayat-ul-Kursi, Surah Al-Falaq, Surah Al-Nas).
- Some people try to communicate with Jinn through magic, which is strictly forbidden in Islam (Surah Al-Baqarah 2:102).

65 Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))[1]

Narrated Ibn `Abbas:

Allah's Messenger (□) went out along with a group of his companions towards `Ukaz Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon

Their fellow-devils said, "What is wrong with you? " They said, "Something has intervened between us and the news of the Heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the Heaven.

Those of the devils who had set out towards Tihama, went to Allah's Messenger (ﷺ) at Nakhla (a place between Mecca and Taif) while he was on his way to `Ukaz Market. (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur'an being recited (by Allah's Messenger (ﷺ)), they listened to it and said (to each other). This is the thing which has intervened between you and the news of the Heavens."

Then they returned to their people and said, "O our people! We have really heard a wonderful recital (Qur'an). It gives guidance to the right, and we have believed therein. We shall not join in worship, anybody with our Lord." (See 72.1-2) Then Allah revealed to His Prophet (Surat al- Jinn): 'Say: It has been revealed to me that a group (3 to 9) of Jinns listened (to the Qur'an).' (72.1) The statement of the Jinns was revealed to him .

Surah Al-Jinn's Explanation of Jinn

Surah Al-Jinn (Surah 72) provides a detailed account of Jinn, explaining:

- How they heard the Quran and some of them accepted Islam.
- Their realization that Allah's power is absolute.
- Their previous attempts to eavesdrop on the heavens.

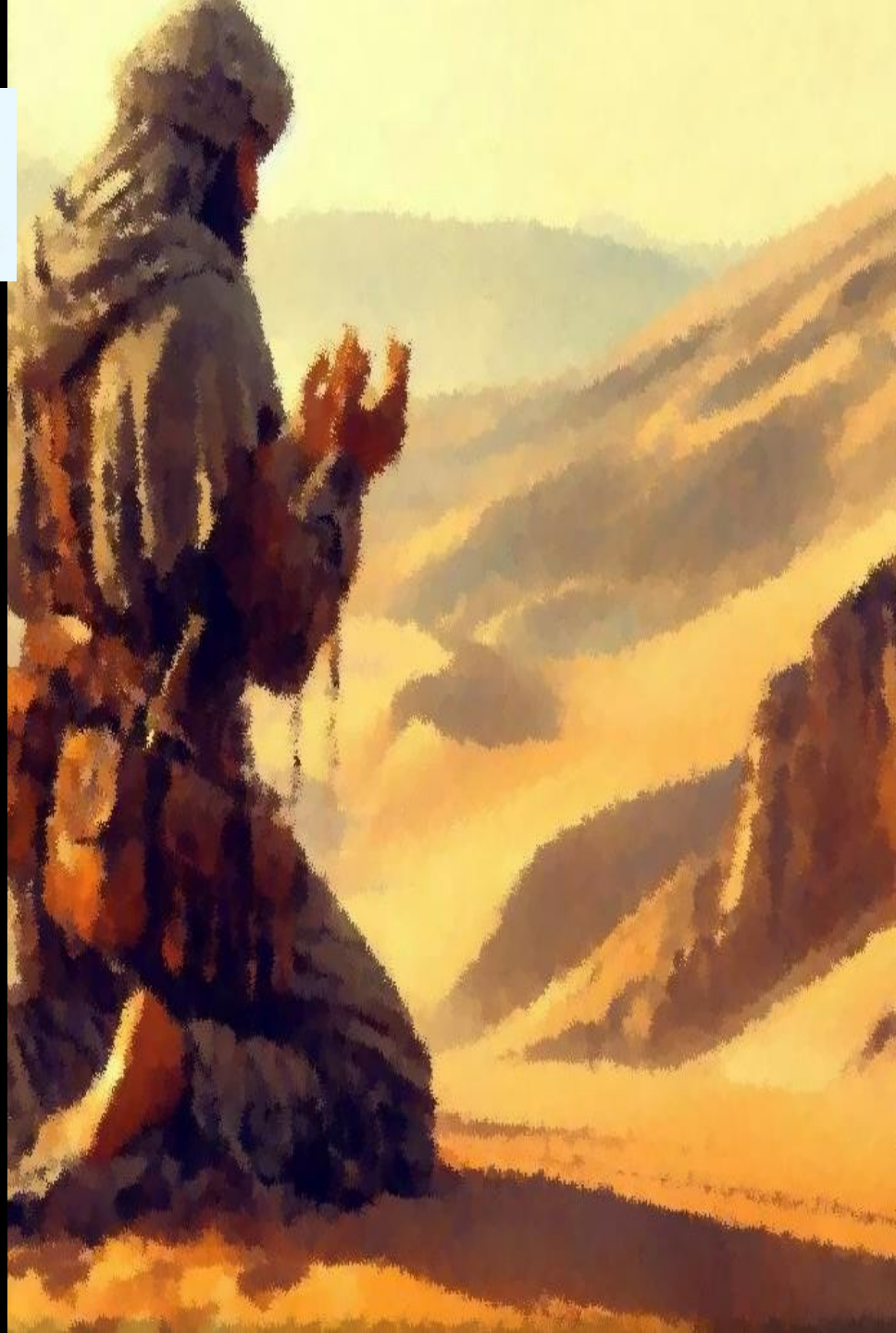
Conclusion

Jinn are part of the unseen world (الغيب, al-ghayb), and belief in them is part of Islamic faith. They are neither purely good nor purely evil, but they have free will like humans. Islam teaches that we should seek Allah’s protection and avoid superstitions related to Jinn.

THE AYAT IN DETAILS

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا
عَجَبًا ﴿١﴾ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾

Say, “O Prophet,” “It has been revealed to me that a group of jinn listened “to the Quran,” and said “to their fellow jinn”: ‘Indeed, we have heard a wondrous recitation.



يَهْدِيٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ٢

It leads to Right Guidance so we believed in it, and we will never associate anyone with our Lord in worship.

وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾

﴿Now, we believe that﴾ our Lord—Exalted is His Majesty—has neither taken a mate nor offspring,

وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُۥ كَانَ
يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ

and that the foolish of us used to utter outrageous falsehoods about Allah.1

Footnote - 1

Meaning, evil jinn tempted some pagan Arabs to believe that the angels are Allah’s daughters through female jinn.

يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ
وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ

We certainly thought that humans and jinn would never speak lies about Allah.

وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ

And some men used to seek refuge with some jinn—so they increased each other in wickedness.

مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ
ٱللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا

And those [humans] thought, just like you [jinn], that Allah would not resurrect anyone [for judgment].

ٱللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا
شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن

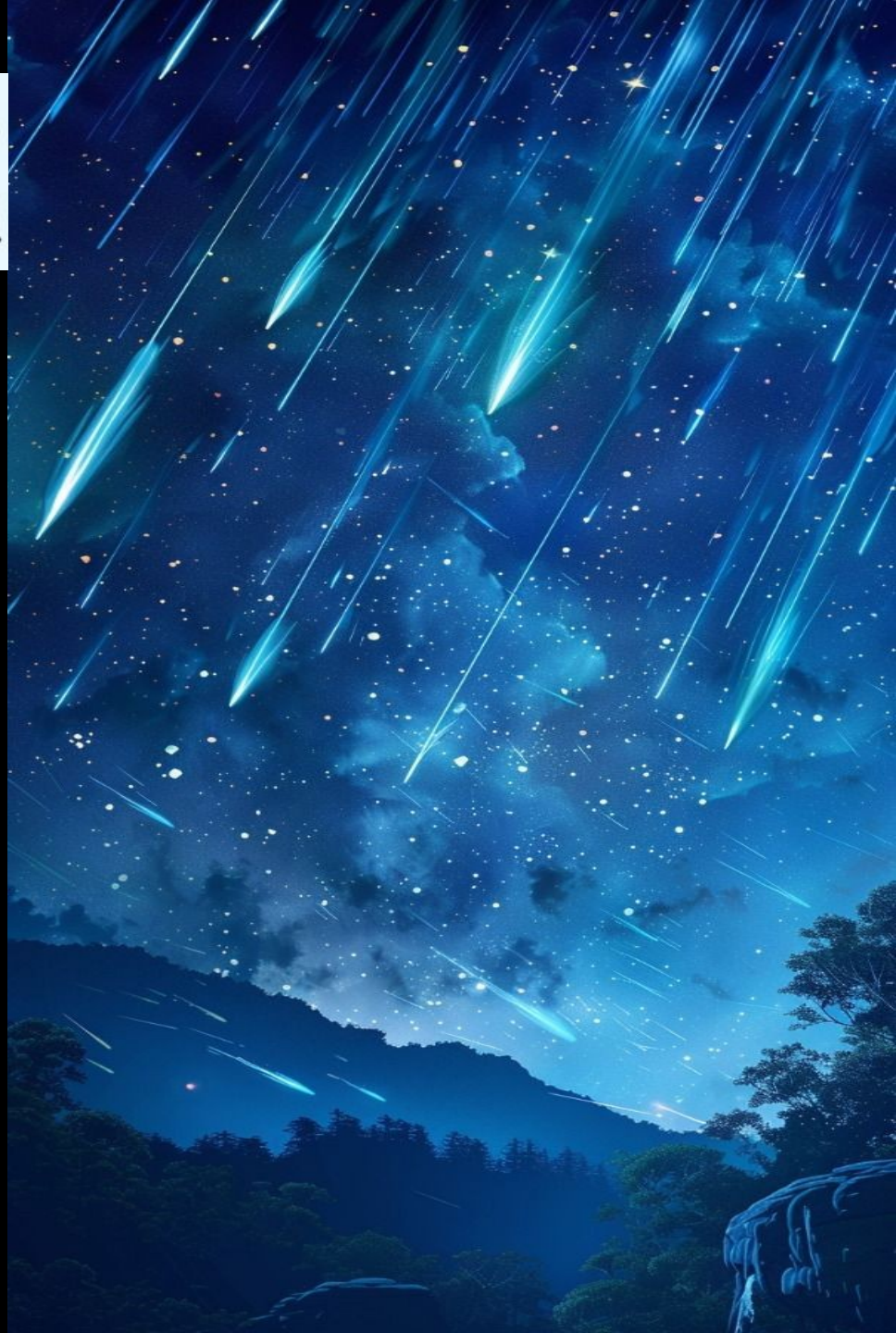
﷽Earlier﷽ we tried to reach heaven ﷽for news﷽, only to find it filled with stern guards and shooting stars.1

Footnote - 1

Some jinn used to eavesdrop on the heaven, then pass on what they heard to fortune-tellers. But this practice came to an end once Muḥammad (ﷺ) was sent as a messenger with the Quran.

شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ

We used to take up positions there for eavesdropping , but whoever dares eavesdrop now will find a flare lying in wait for them



يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ
بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ

Now, we have no clue whether evil is intended for those on earth, or their Lord intends for them what is right.

بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ
وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ

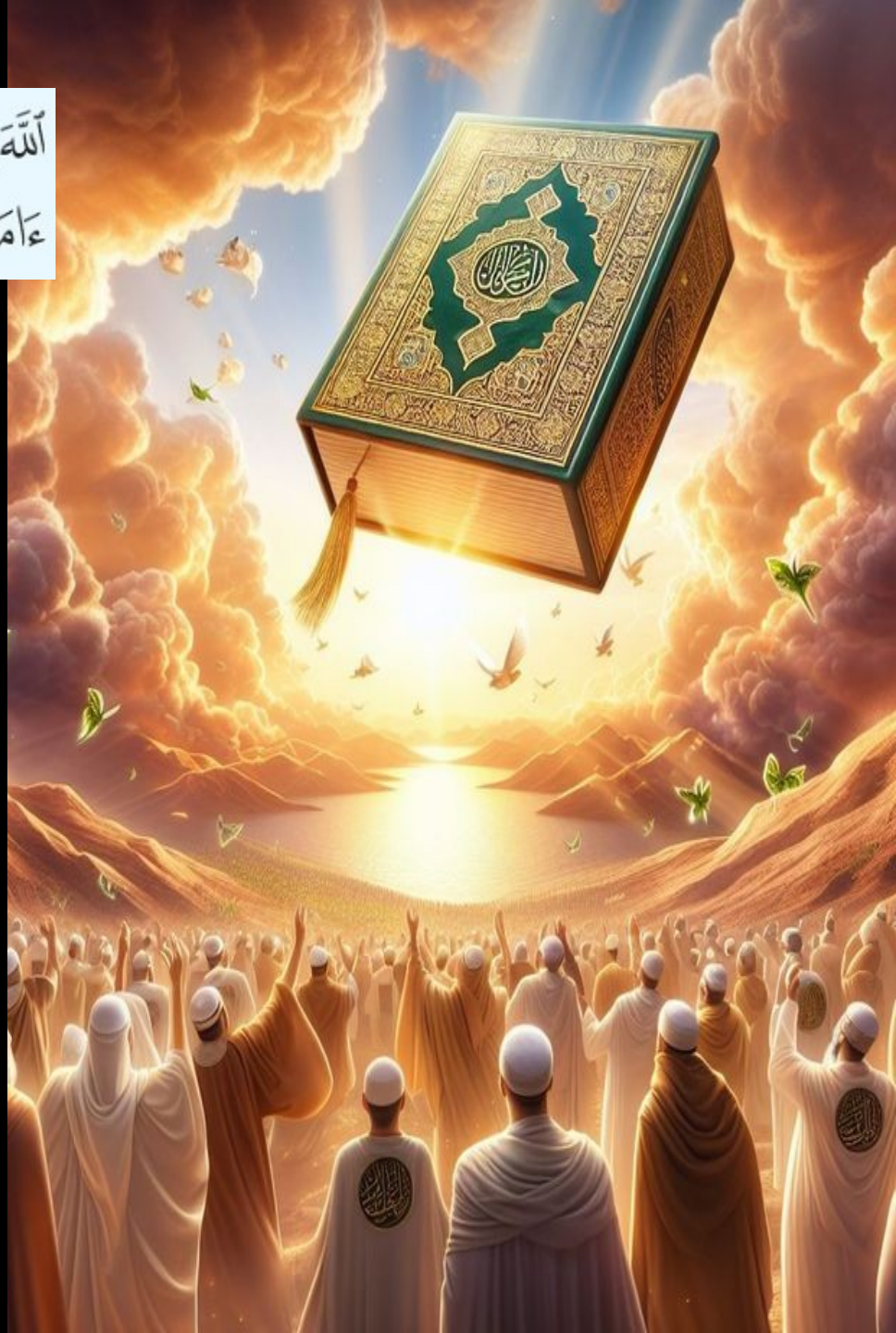
Among us are those who are righteous and those who are less so. We have been of different factions.

وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ
اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ

"Now," we truly know that we cannot frustrate Allah on earth, nor can we escape from Him "into heaven".

اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ
آمَنَّا بِهِ ۖ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

When we heard the guidance of the Quran, we readily believed in it. For whoever believes in their Lord will have no fear of being denied a reward or wronged.



وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ
تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

And among us are those who have submitted to Allah and those who are deviant. So as for those who submitted, it is they who have attained Right Guidance.

وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

And as for the deviant, they will be fuel for Hell.’”

وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ﴿١٦﴾

Had the deniers followed the Right Way, We would have certainly granted them abundant rain to drink—

وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ
فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ

as a test for them.[1] And whoever turns away from the remembrance of their Lord will be admitted by Him into an overwhelming punishment.

Footnote - 1

Meaning, to see if they will be grateful to Allah for rain and other provisions.

فِيهِۚ وَمَن يُعۡرِضۡ عَن ذِكۡرِ رَبِّهِۦ يَسۡلُكۡهُ عَذَابٗا صَعَدٗا ١٧ وَأَنَّ
ٱلۡمَسَٰجِدَ لِلَّهِ فَلَا تَدۡعُواْ مَعَ ٱللَّهِ أَحَدٗا ١٨ وَأَنَّهُۥ لَمَّا قَامَ عَبۡدُ ٱللَّهِ

The places of worship are only for Allah, so do not invoke anyone besides Him.

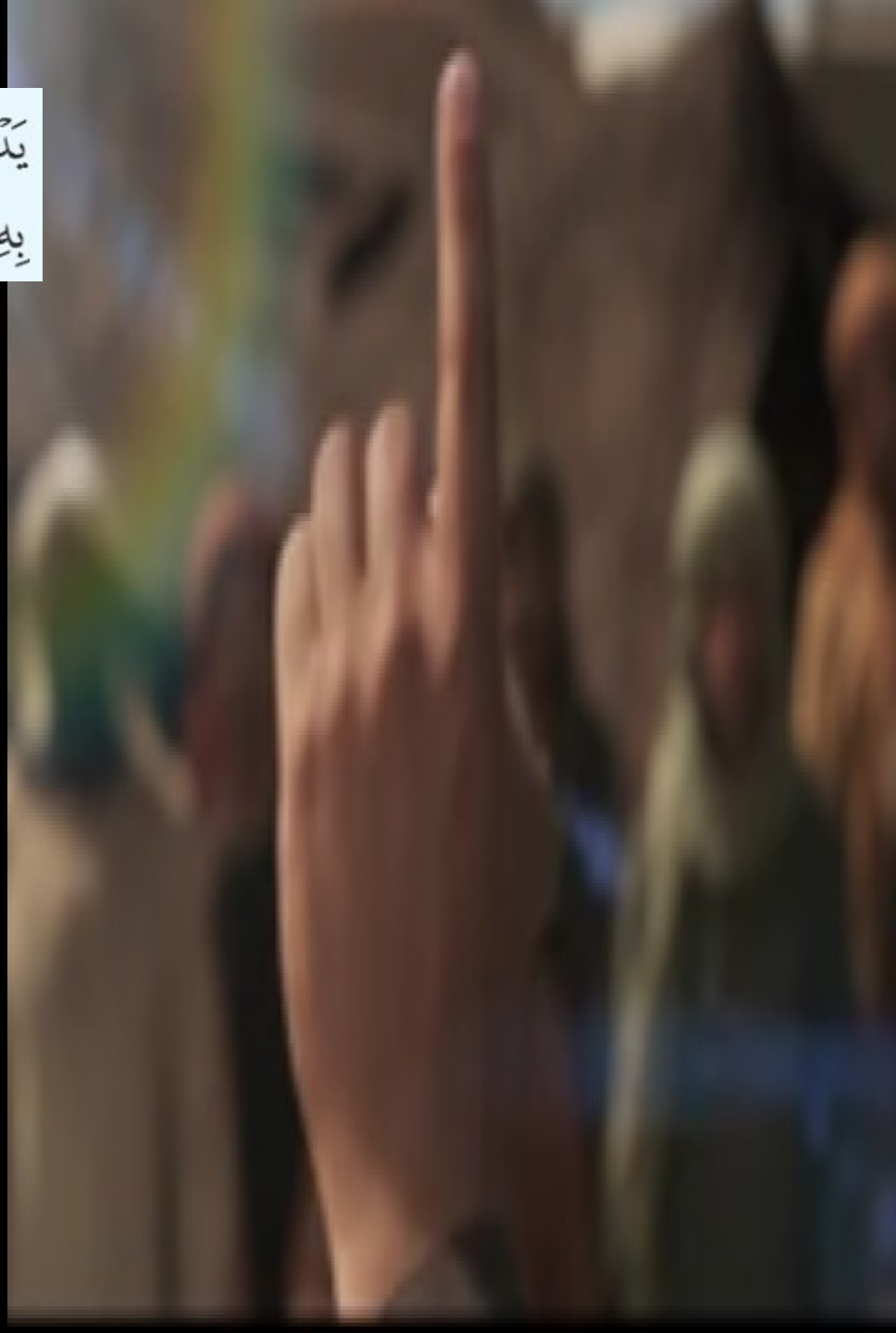
ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ
يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ

Yet when the servant of Allah[1] stood up calling upon Him □alone□, the pagans almost swarmed over him.

Footnote - 1
i.e., Muḥammad (□).

يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ
بِهِۦٓ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى

Say, "O Prophet," "I call only upon my Lord, associating none with Him "in worship"."



قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

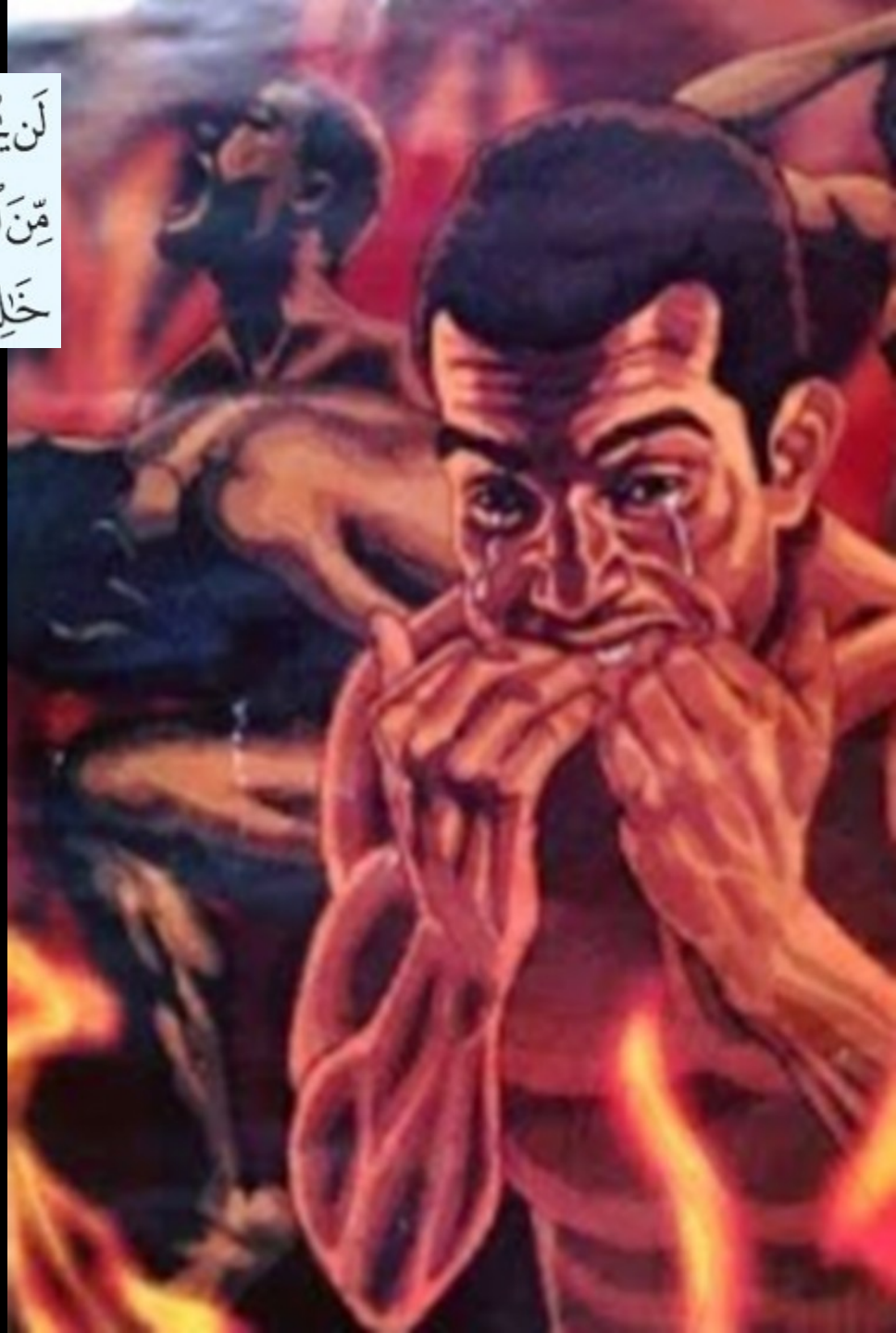
Say, “It is not in my power to harm or benefit you.”

بِهِۦٓ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى
لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغًا

Say, “No one can protect me from Allah ﷻ if I were to disobey Him ﷻ, nor can I find any refuge other than Him.

لَن يُجِيرَنِي مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغًا
مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ

My duty is only to convey the truth from Allah and deliver His messages.” And whoever disobeys Allah and His Messenger will certainly be in the Fire of Hell, to stay there for ever and ever.



خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ

Only when they see what they have been threatened with will they know who is weaker in helpers and inferior in manpower

مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَّا تُوعَدُونَ
أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ

Say, “I do not know if what you are promised is near or my Lord has set a distant time for it.

أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ
أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ

He is the Knower of the unseen, disclosing none of it to anyone,

أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ

except messengers of His choice. Then He appoints angel-guards before and behind them

يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ
رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ﴿٢٨﴾

to ensure that the messengers fully deliver the messages of their Lord—though He already knows all about them, and keeps

THE EXERCISES

1. Remembering (Knowledge Level)

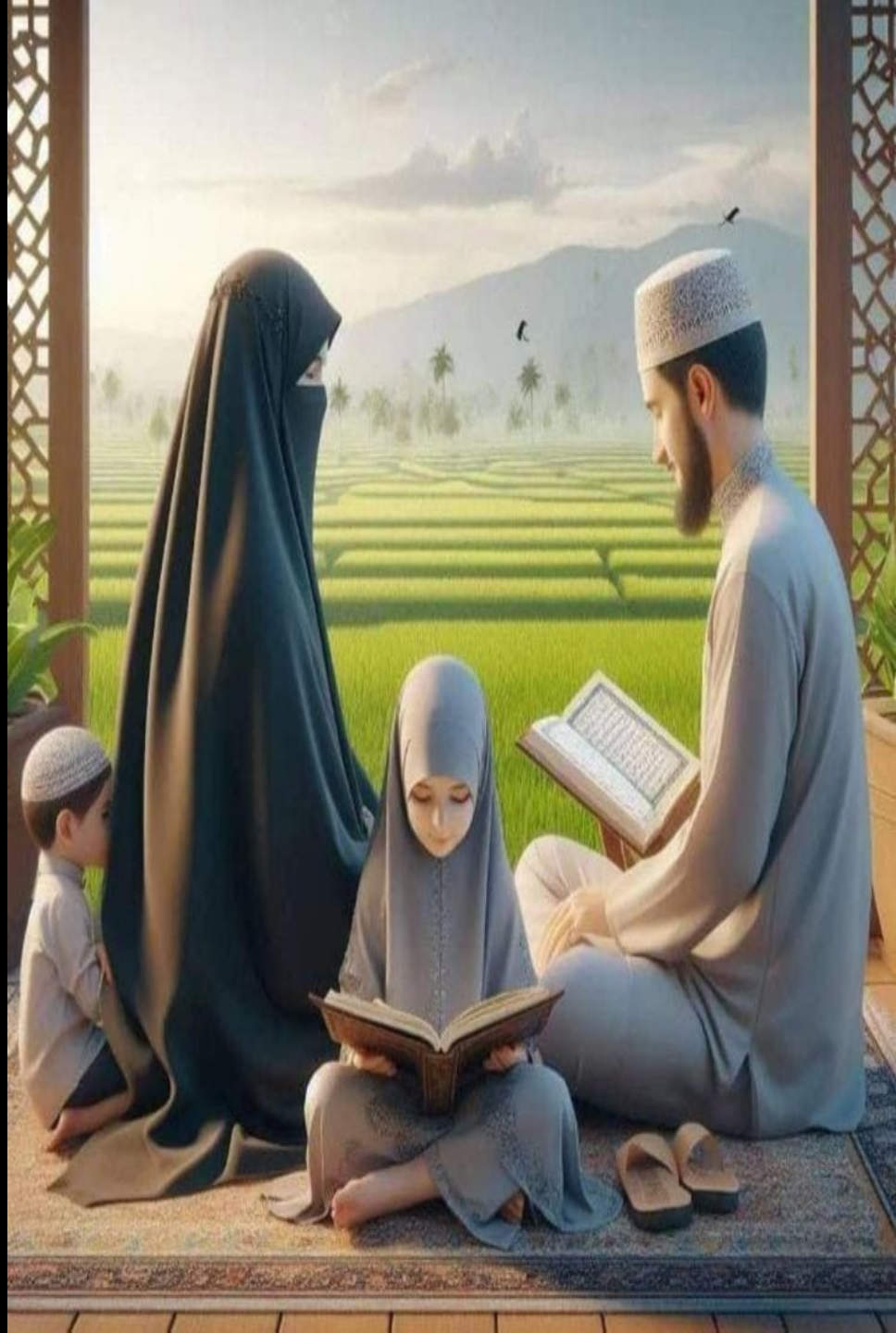
1. Who are the Jinn, and how do they react to hearing the Quran in Surah Al-Jinn?
2. What did the Jinn say about the righteous and wicked among them?
3. Which verse in Surah Al-Jinn mentions that some Jinn believed

2. Understanding (Comprehension Level)

1. How does Surah Al-Jinn describe the way Jinn used to try to listen to the heavens before being blocked?
2. What is the difference between the believing Jinn and the disbelieving Jinn as mentioned in the Surah?
3. Why did the Jinn express amazement upon hearing the Quran for the first time?

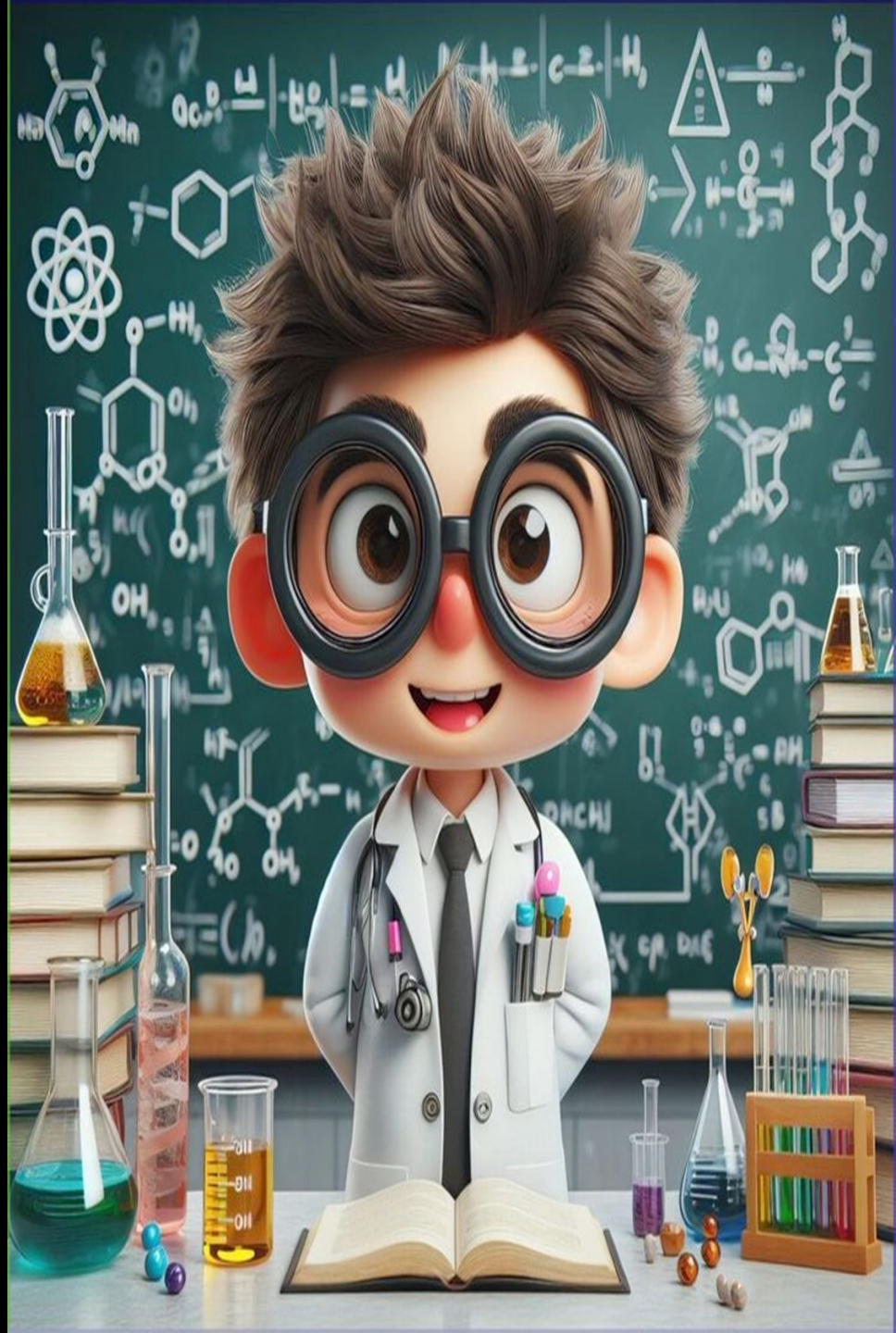
3. Applying (Application Level)

1. How can the message of Surah Al-Jinn be applied to understanding the unseen world in Islam?
2. What lessons from this Surah can be applied in daily life to avoid following misleading forces?
3. How does the belief in Jinn, as explained in this Surah, impact a Muslim’s understanding of the unseen world?



4. Analyzing (Analysis Level)

1. What does Surah Al-Jinn reveal about the nature of Jinn's beliefs and divisions?
2. How does the Surah explain the protection of divine revelation from the interference of devils?
3. How does the message of Surah Al-Jinn compare with other Quranic references about the unseen creatures (Jinn, angels, etc.)?



5. Evaluating (Evaluation Level)

1. Do you think the way the Jinn reacted to the Quran is similar to how humans react to guidance? Why or why not?
2. What does this Surah teach about free will among Jinn and humans?
3. How does Surah Al-Jinn challenge misconceptions people may have about Jinn in popular culture?

6. Creating (Synthesis Level)

1. If you were to explain Surah Al-Jinn to someone unfamiliar with Islamic teachings, how would you summarize its key lessons?
2. Imagine you are a Jinn who just heard the Quran for the first time. Write a reflection on your experience.
3. How would you design a lesson plan or story to teach children about the lessons in Surah Al-Jinn?

و الحمدُ
للهِ ربِ
العالمين